Hadhrat Sa'eed bin Zaid τ

Hadhrat Qais narrates that in the Masjid of Kufa he heard Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ say, "By Allaah! I saw the time when Hadhrat Umar τ would tie me up in ropes because I had accepted Islaam." He then continued to relate the complete account.[1] Another narration states that he said, "If only you had seen me bound in ropes by Hadhrat Umar τ when he was not yet a Muslim because I had accepted Islaam."[2]

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Hadhrat Anas τ narrates that Hadhrat Umar τ once left home with his sword hanging from his neck when a person from the Banu Zuhra tribe asked him where he was headed. He replied, "I intend killing Muhammad." The man asked, "How will you remain safe from the Banu Haashim and Banu Zuhra tribes (who will kill you) if you kill him." Hadhrat Umar τ said, "It appears to me that you have also become a heretic and forsaken the religion you had been following." The man said, "Should I not inform you of something even more astonishing?" "What is it?" asked Hadhrat Umar τ. The man replied, "Your sister and brother-in-law (Hadhrat Sa'eed bin Zaid) have both become heretics and forsaken the religion that you follow."

Hadhrat Umar τ walked away in a rage and when he came to them, someone from amongst the Muhaajireen called Khabbaab was with them. When Hadhrat Khabbaab τ heard Hadhrat Umar τ approaching, he hid in somewhere in the house. When Hadhrat Umar τ arrived, he asked, "What were those whispers I heard?" They had been busy reciting Surah TaaHaa, but they replied, "It was nothing but something we were discussing."

Hadhrat Umar τ said, "It appears that you two have become heretics." His brother-in-law said, "O Umar! What if the truth lies in a religion other than yours?" Hadhrat Umar τ jumped at him and trampled him most violently. When his sister intervened to push him away from her husband, he smote her so fiercely that her face started to bleed. Furious, she said, "O Umar! What if the truth lies in a religion other

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[1] Bukhari (Vol.1 Pg.545).
[2] Bukhari (Vol.1 Pg.546).
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than yours? I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger!" Hadhrat Umar τ gave up and said, "Give me that book you have with you so that I may read it." Hadhrat Umar τ was literate. However, his sister said, "You are impure and only pure people may touch it. First take a bath or wash yourself."

After washing himself, Hadhrat Umar τ took the book and started reciting Surah Taahaa up to the verse:

إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." {Surah TaaHaa, verse 14}

Hadhrat Umar τ then said, "Take me to Muhammad ρ." When Hadhrat Khabbaab τ heard this, he came out from inside the house and said, "Glad tidings for you, O Umar! I have strong hope that the du'aa Rasulullaah ρ made on Thursday night was accepted in your favour when he said, 'O Allaah! Strengthen Islaam with either Umar bin Khattaab or Abu Jahal bin Hishaam.'"

Rasulullaah ρ was then in a house at the foot of Safa and Hadhrat Umar τ went to the house. At the door of the house were Hadhrat Hamza, Hadhrat Talha and several other Sahabah ψ. When Hadhrat Hamza τ noticed that the were frightened of Hadhrat Umar τ, he said, "Yes, it is Umar. If Allaah intends good for him, he will accept Islaam and follow Rasulullaah ρ. On the other hand, if Allaah intends otherwise, it will be easy for us to kill him." At that moment, Rasulullaah ρ was inside the house and revelation was descending on him. Rasulullaah ρ then came out of the house and grabbing hold of Hadhrat Umar τ's collar and sword handle, said to him, "When will you desist, O Umar! Are you waiting for Allaah to send the humiliation and punishment that he sent to Waled bin Mughiera? O Allaah! Here is Umar bin Khattaab. O Allaah! Strengthen the Deen with Umar bin Khattaab."

Hadhrat Umar τ then said, "I testify that you are the prophet of Allaah." After he had accepted Islaam, he told Rasulullaah ρ to leave the house (and to perform salaah openly in the Masjidul Haraam).[1]

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[1] Ibn Sa'd (Vol.3 Pg.191) as quoted by Allaama Ayni (Vol.8 Pg.68). Ibn Is'haaq has reported a similar narration in detail as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.81).

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Hadhrat Abu Bakr τ Insists on Dispatching the Army of Hadhrat Usaama τ in Compliance with the Orders of Rasulullaah ρ

When the news of Rasulullaah ρ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr τ then said to Rasulullaah ρ, "Proceed whence Rasulullaah ρ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah τ also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah ψ. Consequently, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Sa'eed bin Zaid τ approached Hadhrat Abu Bakr τ. They said, "O successor of Rasulullaah ρ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama τ. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr τ asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr τ then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ρ from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede." The Sahabah ψ then
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realised that Hadhrat Abu Bakr τ was determined to send the army of Hadhrat Usaama τ. [1]

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Hadhrat Abdullaah bin Abi Awfa τ narrates that when Hadhrat Abu Bakr τ intended launching a military offensive against the Romans, he first called for Hadhrat Ali τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Sa'eed bin Zaid τ, Hadhrat Abu Ubaydah bin Jarraah τ and other senior Sahabah ψ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa τ, who narrates further that when they all arrived, Hadhrat Abu Bakr τ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr τ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

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Hadhrat Uthmaan τ Supports the Opinion of Hadhrat Abu Bakr τ and the other Sahabah ψ Echo the Same Opinion

[1] Ibn Asaakir (Vol.1 Pg.130). The narration also appears in *Mukhtasar Ibn Asaakir*. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).

Hadhrat Abu Bakr τ then asked the others what their opinions were. A response came from Hadhrat Uthmaan τ who said, "(O Khalifah of Rasulullaah ρ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar ψ present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as well. Although Hadhrat Ali τ was also present, he remained silent all the while.

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The Khilaafah of Hadhrat Abu Bakr τ and the Lecture that Hadhrat Umar τ delivered Concerning what Happened in the Hall of the Banu Saa'idah

Hadhrat Abdullaah bin Abbaas τ says that he used to teach the Qur'aan to Hadhrat Abdur Rahmaan bin Auf τ and he was waiting for Hadhrat Abdur Rahmaan bin Auf τ one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab τ performed. When Hadhrat Abdur Rahmaan bin Auf τ returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas τ that a man had approached Hadhrat Umar τ and told him about someone else who had said, "When Umar τ passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah τ) because the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar τ said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf τ said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they
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were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them." Hadhrat Umar τ then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas τ relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid τ had beat me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar τ arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid τ refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar τ sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! What I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his conveyance can carry him. However, I do not give permission for anyone who does not understand it well to go and lie about me.'"

Hadhrat Umar τ continued, "Allaah had sent Muhammad ρ with the truth and revealed a Book to him. Amongst the verses revealed to him were the verses of Rajm (stoning to death of a married person found guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah ρ therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, 'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ρ said, 'Never be excessive in praising me as people were excessive in praising Isa the

son of Maryam υ. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ρ.' The news has also reached me that one of you has said, 'When Umar τ passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion. Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed). In addition to this, you have no one today of the calibre of Abu Bakr τ for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ρ passed away was that Ali τ, Zubayr τ and those with them stayed behind in the house of Faatima رضي الله عنها the daughter of Rasulullaah ρ. On the other hand, every one of the Ansaar stayed behind in the hall of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr τ. I said, 'O Abu Bakr τ! Let us go to our Ansaar brothers.' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari τ and Hadhrat Ma'n τ) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the hall of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a blanket. 'Who is that?' I asked. 'Sa'd bin Ubaadah,' they replied. I asked further, 'What is wrong with him?' 'He is ill,' came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, 'We are the Ansaar (helpers) of Allaah's Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ρ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.' When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr τ in which (my usual) harshness was well concealed. However, Abu Bakr τ bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr τ did not omit to say anything that impressed me from what I had prepared. Until he had completed, he either said exactly what I wanted to say or better than that.

He said, ‘You (Ansaar) are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.’ Abu Bakr τ then took hold of my hand and the hand of Abu Ubaydah bin Jarraah τ. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr τ. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaar then said, ‘I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.’ Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, ‘Stretch out your hand, O Abu Bakr!’ When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaar then also pledged their allegiance to him. (In the furore) We happened to bump Sa’d bin Ubaadah τ over. When someone said, ‘You have killed Sa’d,’ I replied, ‘Allaah has killed Sa’d.’ By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr τ. (We acted quickly because) We feared that if we left the Ansaar without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa τ states that the two men who met Hadhrat Abu Bakr τ and Hadhrat Umar τ were Hadhrat Uwaym bin Saa’idah τ and Hadhrat Ma’n bin Adi τ. A narration of Sa’eed bin Musayyib clarifies that the Sahab τ who said, “I have the perfect

solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir τ.[1]

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Hadhrat Abu Umaamah bin Sahl bin Hunayf τ says that for a long period of time, Hadhrat Umar τ took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty (because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah ψ to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan τ replied, "(So much) That you are able to eat and feed others as well." Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ echoed the opinion. Hadhrat Umar τ then asked Hadhrat Ali τ, "What have you to say about it?" Hadhrat Ali τ replied, "(So much that is sufficient for your) Morning and evening meals." Hadhrat Umar τ abided by this opinion.[2]

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Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ once said, "Are you people telling me to revile the Sahabah ψ? May Allaah rather shower His mercy on them and forgive them all."[3]

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Hadhrat Sa'eed bin Zaid τ is Annoyed by a man who Swore Hadhrat Ali τ

Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed

[1] Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Gharaa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.138,139).
[2] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
[3] Tabraani in his *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).
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τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[1]

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Hadhrat Abdullaah bin Dhaalim Maazini narrates, "When Mu'aawiya τ left Kufa, he appointed Mughiera bin Shu'ba τ as its governor. Mughiera τ then appointed orators to revile Hadhrat Ali τ. I was sitting next to Sa'eed bin Zaid τ when he became extremely angry at this. He then stood up and taking me by the hand said, 'Look at that man who oppresses himself. He is ordering the reviling of someone who is a dweller of Jannah. I am prepared to testify that nine people shall definitely enter Jannah (amongst them is Hadhrat Ali τ) and I would not be sinful for testifying to the tenth one as well (myself)."[2]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.96). Ahmad, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir have also reported a similar narration from Hadhrat Rabaah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.79).

Hadhrat Sa'eed bin Zaid τ and Hadhrat Abdullaah bin Mas'ood τ Weep at the Death of Hadhrat Umar τ

Hadhrat Abdul Malik bin Zaid narrates from his father that as he was weeping, someone once asked Hadhrat Sa'eed bin Zaid τ, "What makes you weep, O Abu A'war?" Hadhrat Sa'eed τ replied, "I am weeping over the fate of Islaam. It has sustained a void at the death of Umar τ that shall never be filled until the Day of Qiyaamah."

Hadhrat Abu Waa'il reports, "Hadhrat Abdullaah bin Mas'ood τ once came to us and was given the news of Hadhrat Umar τ's death. I have never seen weep more than that day and never saw him more depressed. He then said, 'By Allaah! I would have even loved a dog if I knew that Umar loved it. By Allaah! I am certain that even the thorny trees are distressed by the death of Umar τ.'"[1]

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A Woman becomes Blind by the Curse of Hadhrat Sa'eed bin Zaid τ

Hadhrat Abdullaah bin Umar τ narrates that Marwaan once sent some people to Hadhrat Sa'eed bin Zaid τ to discuss a claim that a woman named Arwa bint Uwais had made against him. Hadhrat Sa'eed τ exclaimed, "These people think that I have wronged her when I have heard Rasulullaah ρ say, 'The one who usurps even a hand's span of land, will have a hand's span of all seven earths placed as a yoke around his neck on the Day of Qiyaamah.'" Hadhrat Sa'eed τ then prayed, "O Allaah! If she is lying, let her not die until she turns blind and make her well her grave."

Hadhrat Abdullaah bin Umar τ says, "By Allaah! She turned blind before her death and one day as she very cautiously left her house, she fell into her well and it became her grave."[2]

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[1] Ibn Sa'd (Vol.3 Pg.372).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.96).

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam narrates that a woman named Arwa once sought judgement from Marwaan bin Hakam against Hadhrat Sa'eed bin Zaid τ. Hadhrat Sa'eed τ prayed to Allaah saying, "O Allaah! She claims that I have wronged her. If she is lying, make her blind, throw her in her well and create a clear proof in my favour that will make it obvious to the Muslims that I did her no wrong."

All this was still taking place when the valley of Aqeeq flooded more heavily than ever before. The flood uncovered the boundary that Arwa and Hadhrat Sa'eed τ were disputing, making it clear that Hadhrat Sa'eed τ was justified. Merely a month later, Arwa became blind and she was walking about on the very same property when she stumbled into her well.

Hadhrat Abu Bakr bin Muhammad says, "When we were little boys, we would hear a person say to another, 'May Allaah make you blind as he made Arwa blind.' We used to think that the Arwa they were referring to was the mountain goat in the wild (because this is the literal translation of *Arwa*). However, we discovered that this expression referred to the curse of Hadhrat Sa'eed τ that afflicted Arwa. The people used the expression with reference to this curse of Hadhrat Sa'eed τ that Allaah accepted.[1]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.97).
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